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JULY, 1949



THE

EAST & WEST REVIEW

An Anglican Missionary Quarterly

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COLONIAL GOVERNMENT AND MISSIONARY SOCIETIES

THE CHALLENGE TO THE CHURCH

By THE ARCHBISHOP OF CANTERBURY*

“Take unto you the whole armour of God.”—EPHESIANS vi. 13.

IN this Festival Service, we gather up and complete all that has been done during the past year for the celebration of this 150th Anniversary of the Church Missionary Society. Here in the City of London on April 12th, 1799, a little group of evangelical clergymen and laymen, determining to “stop talking and act” formed themselves into a Society for sending missionaries to the Continent of Africa or the other parts of the heathen world—believing that it is a duty highly incumbent upon every Christian so to propagate the knowledge of the Gospel. Here to-day in this same city, in that same belief, we make our thanksgiving for all who through a century and a half have planted and watered, and offer our praise to God Who has so wonderfully given the increase.

“ For the harvest of bygone ages,
In the hope of the coming days,
Go into His gates with thankfulness
And into His courts with praise.”

During this past year you have been renewing yourselves in the faith and sacrifice of those who have gone before you and recounting the fruits of their labours, both in converting the Church at home to its missionary obligation, and in bringing into being Churches overseas to take their place in the Anglican Fellowship. The presence of so many of their Bishops here for the Lambeth Conference has brought vividly before you the joys and labours and sufferings of the Younger Churches in Africa and the East, their insistent dangers and their opportunities, so precious and so easily lost.

Seeing the great company of our Brethren of the Younger Churches made one with us in Christ, we see again the love and redeeming power of Christ, the conflict and the patience of Christ, His sovereignty and His command. We see the Church, and ourselves within it, ever under judgment from unfaithfulness before the Cross of Christ and ever delivered by His saving act whereby we are made partakers of His Resurrection and ambassadors for Him.

So with joy and humility, penitence and praise, we offer the past of this Society and of the Church which it serves to God, and commit ourselves to the present and to the years to come. And as you go forward, I say to you: “Take unto you the whole armour of God.”

* This is the text of the sermon preached by His Grace the Lord Archbishop of Canterbury on May 2nd, 1949, in St. Paul's Cathedral, at the 150th Anniversary Festival of the C.M.S.

The missionary enterprise of the Church is always conditioned by the secular environment within which it operates. If one considers the great missionary expansion of the last century and a half, it can be seen that secular forces played a large part both in assisting and in impeding that expansion. Often indeed the missionaries were the pioneers, making the first living contacts with peoples and races hardly known to the West, and armed with nothing but the Gospel and their own sacrificial devotion. But whether before or after them, there came too from the West the great tide of secular forces—military power, trade, government, and all the apparatus of Western culture.

Some of these forces were destructive and hostile to the Gospel and by their nature obscured it, contradicted it and prevented it from doing its gentle, pure and creative work. Others greatly assisted it by introducing social values of justice and good order and good government. History will declare that under God this country has been the instrument of great and lasting benefit to mankind in the years when it was the chief trustee for the peace of the world, and that for all its faults and self-enrichment it has contributed finely and unselfishly and lovingly to the development of Africa and the East. Nor is that work by any means ended: and there is now, perhaps more than at any previous time room and readiness for full co-operation between Colonial Government and Missionary Societies in the fields of education and health services and social care.

So the flowing tide of wealth, resources, knowledge and prestige was from the West: and both for good and for ill the missionary work of the Church was borne along with it. The Church indeed had its own supreme message of the Love of God revealed in Jesus Christ with all that flows from it—freedom of the spirit, enlightenment of the mind and healing of the body. Yet its work was enabled by the wealth of the West: and whether assisted or impeded by the secular forces which came with it, the Gospel was involved in the secular dominance of the West, and was liable to be thought of as a Western possession rather than the very truth of God for all men.

We go forward into a very different world, and the secular forces which will condition the missionary work of the Church are very different. What is done must be done, not out of our wealth, but of our poverty. In Europe itself there is a great conflict for the recovery of the Christian faith and the discovery of its application to the problems of to-day.

In Africa and in the East the invasions of the West are questioned or resented. There is indeed in both areas a great volume of respect, trust and affection towards this country, which is bearing and will still bear much fruit. But the days of dominance are gone, and Western influence must justify itself both in its motives and in its results, to be acceptable.

In the East, India and Pakistan take their places as independent Nations, and there is elsewhere a resurgence of new hope and ambitions. In Africa peoples grow impatient with their tutelage. And everywhere there is the powerful rivalry of Communism, which may attract just because it is not Western, and which appears to the un-

wary to offer a rapid possession of those things which the West has taught them to desire but has been too slow in providing for them.

In all this there is indeed a challenge to the Church, but one to be accepted not with grudging but with cheerfulness.

The world goes forward and the Church in its divine mission goes forward with it. If the secular environment is confused and difficult, we are cast back the more resolutely upon the only weapons that befit the Church—the whole armour of God, and are able the more clearly to proclaim Christ as universal Saviour and all men as equal in the regard of His love.

At this time a great experiment is being made in the British Commonwealth. Already an Empire had become a Commonwealth of Nations owing a common allegiance to the Crown. Now the Commonwealth is to enlarge its scope, so as to embrace in free and equal membership a nation which, owing no allegiance, yet accepts the King as the symbol of that free association in which all its members co-operate in pursuit of the principles of peace, liberty and progress which all hold precious. This is indeed a pregnant act whereby principles of good government and free institutions, first hammered out in our history and in the Christian tradition, may be fortified and enriched as an universal possession for the harmony of the nations and the peace of the world.

But the Church has preceded and goes beyond the Commonwealth. The Church of England has for long been conscious of itself as a member in the free and equal fellowship of the Anglican Communion. That Communion is not one in race or tongue or earthly kingship. In Christ and under Him, it is united in its tradition of the Church's faith and doctrine. Nor does it look only to itself. It has a deep concern that Christ will so teach and guide His people, that the increasing comity of the Churches may lead on to an unbroken unity of the Church.

So we go forward, conscious of the difficulties which beset us at home, conscious of our weakness, conscious of the terrible strains and stresses to which the Younger Churches are daily and hourly exposed, but more profoundly conscious of the golden ties which bind us to them and them to us and all to the Lord Christ. And we go forward with the whole armour of God. It must be: for no other armoury avails in this day so pregnant with loss or gain, life or death, for the souls of men. It is with their bodies that other men promote other creeds: it is with our bodies that we must promote ours. Our lips must speak the prayers and give the witness: our hands must do the work: in the body we must serve the cause by the ministry of giving and doing and sacrifice. But the conflict is not in the realm of flesh and blood, but of the spirit. And for spiritual victory we need the whole armour of God—"the armour with which God girds Himself"—His truth, His righteousness, His peace for the earth, His faith, His salvation wrought for us, the sword of His Word. All these He brings to us.

Trusting in them, we dedicate ourselves to the years before us—praying for ourselves and for all our brethren that "utterance may be given to us, that we may open our mouths boldly, to make known the mystery of the Gospel for which we are ambassadors"—ambassadors in bonds but in our bondage, ambassadors of Christ.

AMSTERDAM IN RETROSPECT

By OLIVER TOMKINS*

STOCK-TAKING after Amsterdam is properly a slow process. Something new came into being there, with the inauguration of the World Council of Churches. The fact that a long process of growth lies behind the Council makes it more complicated to assess the implications of what is new. This is above all true in that relationship which is implied in the words *East and West*. The words at Amsterdam had already an ambiguous meaning, but events since last August have gone a long way towards resolving the ambiguity. East and West primarily meant (as used in the foundation of this *Review*) the distinction between the younger churches of the "missionary lands" and the older churches of the "sending countries." But "East and West" had another sense as it was more usually employed at Amsterdam; its exemplars in the popular imagination were two "white men," John Foster Dulles and Josef Hromadka; the distinction was now between the two sides of the "iron curtain." This ambiguity is made even more confusing by a third sense of the word Eastern when applied to churches—to mean the churches of the Eastern Orthodox. It is tempting to enter into speculations about the significance in the emerging pattern of church and world, of these various meanings of the East; Asia, Communism and Orthodoxy. They conjure up a parallel trio in antithesis; the "white races," European-American power and Roman Catholicism. A thousand qualifications press in to modify the sharpness of each concept and of each antithesis; the interplay of the three forms of Easternism and three forms of westernism upon each other, the criss-cross of interplay with each of the three across the dividing-line; these are fascinating speculations, but futile ones. For anyone's guess is as good as anyone else's when it comes to the future. But the primary meaning of the antithesis is deeply rooted in the past of the ecumenical movement and the whole trinity of meanings is exercising its pressure upon the present of the World Council of Churches. Without engaging unduly in speculation, the diverse meanings of East and West may serve as a starting point for evaluating some of the problems that face a world-wide apprehension of the Christian cause as Amsterdam revealed it and with which a missionary periodical is properly concerned.

Perhaps the simplest way to follow out this clue of changing meanings is to see how it affected each of the three main areas of the Amsterdam Assembly's deliberations; church unity, world evangelization and Christian social and international responsibility.

Christian Unity.—It has for long been a platitude of unity discussion that the younger churches confront the older churches with impatience about our divisions and provide the stimulus of example. It was

*The Rev. O. S. Tomkins has been Assistant General Secretary of the World Council of Churches since 1945.

natural that the first unity scheme to bridge the chasm between episcopal and non-episcopal ministries should have been consummated in a missionary area. The section at Amsterdam concerned with "the Church Universal in God's Design" seemed to the younger church delegates in it to be splitting straws without making bricks. Dr. Devadutt of Bangalore was the gad-fly of the drafting committee when its report seemed too leisurely or over-refined; Bishop Akinyele of West Africa, in section discussions, described the Church in New Testament simplicities which we wished were true to our conditions; D. T. Niles of Ceylon, in plenary session, wanted the report to say in effect that whilst the younger churches did not want to deny the western churches their tortuous deliberations it ought to be recognized that there were some churches in the world which had solved the problems which the report listed as demanding solution and were now getting on with the real job of evangelization in consequence. It was westerners who pointed out that South India does not in fact embrace in its new church either Lutherans or Orthodox, and all the report would concede is that "in some parts of the world, and to some of our members, issues which we have discussed here do not seem important or even relevant. Yet, because they are vital to some, they ultimately concern all." But Professor Chandran Devanesen, writing after Amsterdam¹, still maintains that "the problem of church union was not raised with sufficient directness at Amsterdam," and expresses the hope that the World Council will deal with it more boldly and more concretely in future.

Across the East-West division there cuts the secondary meaning. Are we already faced with new schisms as we watch the emergence of "Churches of the People's Republics," as we see old leaders go into exile whilst new synods and presbyteries, however they came there, issuing denunciations of Western Christians and conducting purges in their own ranks? In Eastern Europe and in Russia the distinction between "Eastern" as a political term and as an ecclesiastical one is hard to keep clear. The "conference of Orthodox Bishops," which denounced the Vatican, the World Council and Anglican orders in a comprehensive anathema, from Moscow in July, 1948, was a more complex event than can be suggested in a paragraph. It was certainly political in the sense that it said nothing which *Pravda* was not glad to publish (even whilst improving on it), yet it was orthodox in the sense that it said nothing which surprises any student of orthodox history and tendencies and that the Patriarchates of Antioch and Alexandria gave their names to its findings (even if unwillingly). That the Ecumenical Patriarchate and the Church of Greece refused to be associated is as much an ecclesiastical as a political fact—as most orthodox facts are. But, in the ecclesiastical pattern, who can tell what will be the significance of the existence, for the first time in history on such a scale, of an *Orthodoxy of the West*. In the Orthodox emigration, in France, in the D.P. Camps, and, well rooted now, in the U.S.A. there is for the first time an Orthodox Church divorced from its traditional cultural patterns. It puts the Orthodox claim to be the Catholic Church, universally valid, to a test it has not had to face for centuries. And what will be its relationship

¹ *Ecumenical Review*, second issue, p. 147.

to the Orthodox Churches which continue the Byzantine Church-State tradition, but under a different flag, in their traditional homelands? But this is to enter on to our forbidden speculations.

Meanwhile, since Amsterdam, most of China has become Communist. The first and second meanings of the "East" have coalesced over a vast area and the whole of the rest of Asia and Africa has noted the coalescence. It is too early to know what that will mean for the pattern of the churches' life. New unity? new divisions? disappearance underground? complete severance from "the West"? We cannot tell, but Chinese Christians are already alive to the "danger and opportunity" which is the apt Chinese translation of "crisis."¹ An Anglican Chinese professor writes from North China, "Yes, church organization, evangelistic methods, theology and ways of living must undergo a radical change. It is high time for China to begin to have a native theology, with a doctrine of the creation and a philosophy of history, an interpretation of human life and Christ's way of redemption. This theology . . . should be related to Chinese culture and to Marxian dynamic immanentism. It will be a triangular affair. Audacity of thought is necessary. There is no fear of heresy, for history tells us that creative periods have always been times for the emergence of heretics. . . . The trouble, at the moment, is that there is so little heresy in the Chinese churches, so little creative thinking, so little originality." Here is a note of realism which is somewhat new in church language. The advances of the unity movement in recent decades have made us insensitive to the degree to which greater cordiality all round was partly due to less intense convictions. Then came the renewal of "confessionalism" in Europe, as Lutherans and Reformed especially re-discovered their origins, both because of the enemies they had to fight outside and because the dialectic of ecumenical conversation itself creates a deeper self-consciousness. But, paradoxically, this strengthened "confessionalism" was accompanied by the ecumenical discovery that almost all the matters debated in theology to-day cut across confessional boundaries. The six years of disagreement in the report of Section I at Amsterdam are mostly trans-confessional. Thus² we are driven to suppose that, whatever may be the reasons for our continued divisions, they are not entirely accounted for by our doctrinal diversities. There are some profoundly serious theological questions under debate, but they by no means coincide with our "denominational" differences. What, then, are the *effective* causes of disunity? It is but a short step from asking that question to ask what are the mustering forces, in a revolutionary age, which contain the seeds of new schism. Clearly, in China, this is no longer considered an academic question.

Evangelization.—When we turn to Amsterdam's section on Evangelization we find again the influence of the East in its primary meaning.

¹ See Supplement to the *Christian News Letter*, No. 337, by T. C. Chao and Ralph Lapwood.

² Indeed, if Anglicanism is genuinely a "confession" in this sense, *all* the six are disputed *within* the Anglican churches. But the deduction some outsiders draw from this is that we have so little dogmatic unity that we can not be said to constitute a Church in any serious theological sense at all. We have yet to convince them—if indeed we wish to do so.

Amsterdam was the logical next step in the growing partnership of Western and Eastern churches in world evangelization. From Edinburgh 1910 onwards, through Jerusalem, Madras and Toronto, the Asiatic and African churches have been more and more strongly represented in the councils of the I.M.C. With the coming of the World Council of Churches, they enter into full partnership, as churches among churches, whilst the I.M.C. continues properly to reflect the still real distinction between foreign Mission Boards and Conferences on the "western" side and National Councils of Churches on the "eastern" side. The numerical proportion of eastern church members was far smaller at Amsterdam than it was, for example, at Madras, but the quality of the Asiatic and African delegates, combined with the respect in which they were held as symbols of the future, gave them great influence. They raised some pertinent questions. Is the whole denominational structure of missionary activity to be acquiesced in by the younger churches indefinitely? and why such a stress on nationality in the sending churches? "It is through the World Council of Churches that the missionary movement can become the concern of the whole Church, wiping out the distinction between the giving and receiving churches."¹ So the report of Section II on "The Church's Witness to God's Design" reflects the attempt to see the total world mission of Christianity synoptically, the western and the eastern eye focused upon the common concern.

Yet the secondary meaning of the East did not stand out clearly from this report, though it does in the report of Whitby, Toronto.² Communism is the new missionary religion, more thoroughly and consciously propagandist than its predecessor, liberal secularism. Its temper and its methods are singularly close to those of the religion which rivals both it and Christianity, militant Islam. To pass for a moment to our tertiary meaning of "Eastern," I was interested to discover in the Near East recently that Orthodox Churches which had survived four hundred years of Mohammedan persecution seemed to look on the Church of Russia as a young sister who had just got into the sort of trouble which they knew years ago. It might be instructive to compare the opportunities and the limitations of Church life under Islam and under Marxism —though it is to be admitted that the latter have far more effective resources of repression at their disposal.

We stand once more, on the edge of the unknown, in China. For the effects of Communism on a small young church will be very different from where, as in Slavonic countries, the Church has for centuries been coterminous with national culture. But the writer quoted before is not afraid to look ahead. "If Christianity and Communism can live together in China, then they can also live together in the whole wide world. . . . Just at this moment and for some years to come Communism is too full of passion and self-confidence to be tackled. But as with everything else in this ever-changing world, the romance will die down and the hard facts of human selfishness along with the human need of a spiritual redemption and the human yearning for God in Christ, will

¹ *Ecumenical Review*, II, p. 149 op cit.

² See *The Witness of a Revolutionary Church*.

stare in the eyes of the once-upon-a-time enthusiasts. Then the time will come, perhaps in the not too far distant future. Then, not a few of the Communists will knock at the door of the Church for admission and for salvation. But it is as sure as the day that the churches as they now are will not be able to meet their immense needs." The future of evangelization is as clearly marked, in the "double east," as is its price. The price is radical *renewal*, and it is unlikely to be any cheaper in the west.

Witness to Society.—The third and fourth sections of Amsterdam were concerned with the Church's witness in society and in international affairs. Here the combination of first and second meanings of "East" were immediately obvious. It was because of the emphasis contributed by the Asiatic churches that a conference containing so many Americans¹ accepted a report which criticized *laissez faire* capitalism in the same breath (though not with same rigour) as it condemned Communism and also said, "Christians who are beneficiaries of capitalism should try to see the world as it appear to many who know themselves to be excluded from its privileges. . . . All should understand that the proclamation of racial equality by Communists and their support of the cause of colonial peoples makes a strong appeal to the populations of Asia and Africa and to racial minorities elsewhere." The report of the fourth section speaks strongly of "aggressive imperialism—the exploitation of non-self-governing peoples for selfish purposes; the retarding of their progress towards self-government; discrimination or segregation on the ground of race or colour" as potential causes of war.

"There's a spirit abroad" in the world to-day which is casting down and raising up with power. Christians, who seek to discern the signs of the times and understand the will of the Lord of history, may well pray for the gift of prophecy. By its grace they may be enabled to try the spirits; to know whether and when to yield to the forces which move the East of Asiatic awakening and move the East of Communist advance; to know what the culture of the West is when it is no longer "white domination" and to know what the liberties of the West are when they are disentangled from bourgeois privileges. Already we have begun to experience in the Christian community a fellowship which was neither simply "West" nor "East," a fellowship in a "third race" which refused to accept the world's divisions. In the new antithesis of East and West, which is becoming superimposed on the old one, sometimes blurring its edges, at other times sharpening its contrasts, can the Church also find a word and a life which reconciles, because it comprehends them both in the judgment and mercy of God? "In that day shall Israel be the third, with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of Hosts shall bless, saying Blessed be Egypt, my people, and Assyria the work of mine hands, and Israel mine inheritance."²

¹ Though they have been roundly abused for it since returning home. See e.g., *Christian News-Letter*, No. 333.

² *Isaiah xix, 24-25.*

KOREA

PRESENT DIFFICULTIES AND OPPORTUNITIES

By CHARLES HUNT*

ONE of the outstanding facts of Korea is the persistency with which the people and the country come into the picture of world affairs. An occasional leading article in *The Times*; a reference by the B.B.C.; a debate in the Security Council or at the General Assembly of the United Nations inform us that all is not well nor likely to be well until at least the Iron Curtain which divides Korea at the 38th Parallel is lifted, the country again united and the people given complete liberty to govern themselves. The Yalta Conference had definitely decided that Korea must be given her complete independence in due course, but it could never have been contemplated that the country would be divided at the 38th Parallel and that the contending armies would be entrenched within the country's own borders working towards what would appear to be inevitable civil war before freedom or unity could be attained. Having got rid of Japan after nearly forty years of rule by that country in Korea, not merely great armies of Japanese soldiers, but all the set-up of Government, industries, commerce, education, communications and what not, every Tom, Dick and Harry of the Japanese had been hurtled out of the country either to Japan by the Americans or to Siberia by the Russians, there seemed a hope for the people of promises being fulfilled.

Japan, realizing her ultimate defeat during the last years of the war, had neglected the country and allowed Korea steadily to go to pieces. All the skill and care of over a quarter of a century of reafforestation ended before the departure with their cutting down of forests and tree-covered hills to provide for trench poles, and, strange to say, obtaining of a meagre supply of petrol from the roots of the pine trees for the Japanese Navy. No "key men" were left in the country to assist in the transfer of Government or communications, with the result of delay and a certain amount of chaos when the Americans took over the capital and the southern half of Korea. The Japanese had taken most of the railway stock, fearing an invasion of the south, to the north of Korea, and all this fell into the hands of the Russians. All the industries, all the fuel, coal and the mighty hydro-electric plants—indeed one of the greatest and finest hydro-electric plants in the world, which supplied practically the whole of Korea, had been built by the Japanese on the River Yalu in north Korea, fell into the hands of the Russians.

The Commission of seven nations sent out by the U.N. to supervise the setting up of a Government for the whole of Korea was refused entry into the north by the Russians. On appeal to the Security Council the Commission was ordered to proceed with the setting up of a Government in the south, and in May, 1948, a Government was elected by

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82 per cent. of the electorate at the polls, for the first time with complete freedom, choosing candidates of their own choice. This Government was inaugurated in the presence of General MacArthur of Japan on August 15th, 1948, and recognized by the forty-six member nations of the United Nations Assembly meeting at Paris in 1948. This Government is known as the Han Min Kuk, or "Republic of Han" (Korea). Meanwhile, in the north the Russians went forward and established a "People's Government of Korea," refusing to recognize the Korea Republic.

Another Commission from the United Nations is now in Korea with orders to supervise the final withdrawal of all foreign troops from Korea. The Koreans, however, feel that at the moment their fate is more precarious than it was in 1910, when Japan annexed the country.

Returning to Korea at the end of 1946, I was appalled at the situation. The population of the capital—Seoul—had increased from five hundred thousand to well over two million almost in one night, mostly of people who had been returned from Mongolia, Manchuria and Japan; many of them riff-raff from these countries, and many displaced people with nowhere to live and little to eat and far less to wear. Everywhere streets gone to ruin, refuse piled high, practically no lighting since the Russians had control in the north of the electric plants, very little water, more than serious lack of accommodation and a constant stream of refugees coming in from the north. Robbery rife, and assassination not infrequent. Riots in the south and reprisals of a savage nature on the police. The American military Government and occupying army were doing all possible with the utmost patience to keep order, cope with the refugees, organize a rationing system for food and to supply a certain amount of raw materials, and to improve communications and conditions generally, this costing the U.S.A. millions of dollars. With the setting up of the Korean Government and the handing over by the U.S.A. Military Government of all the organizations, the U.S.A. speedily reduced its army, leaving only a skeleton force to protect the now large increase of Washington State Department and members of the Economic Commission resident in South Korea. Plans for importing raw materials, especially raw cotton for textile factories, machinery and plant for electricity production and opening channels for obtaining some fuel, especially coal from Japan, have made for betterment of conditions, although not easily discerned by the people, who groan impatiently but do not see what is being done or what the future holds for their country.

It is noteworthy that the Korean Government contains quite a number of professing Christians—the President himself a nominal Christian, and one who has long been associated with the work of Christian Missions. Several of the Koreans holding cabinet rank have been educated in Europe and America. Among the vice-Ministers of several State departments several are members of our own Church. The head of the Korean Government broadcasting is an active member of the Church and leader of our Guild of the Holy Cross for Youths. But there is much frustration and experiments which must needs be inadequate, cause discontent and constant change of people in office. The Koreans find it difficult to work together in a team, and this has always been a drawback. Party politics had always played a large part in the Government

for centuries, and seldom has compromise been a feature of such government. A Korean has one asset—he knows he is a Korean and he stands firm by this and with his fellow-countrymen. A pattern of life has been handed down for several thousand years—the Koreans claim for four thousand years—and that pattern, so clearly different to that of China or Japan, is clearly recognized and will always be recognized if it can be preserved.

A land reform bill is before the new Government. Already reform had taken place and tenant farmers had been allowed to purchase farm lands and landowners had been deprived of many of their former privileges. It would appear that now drastic reforms are contemplated which will possibly deprive Buddhist temples, hospitals, schools and churches of many of their properties and endowments. But this Bill still hangs fire. No doubt north of the 38th Parallel drastic reforms in the land have taken place—land has been divided, broken up into small estates and re-distributed, who knows with what compensation. Should the Land Reform Bill go through in the south of Korea and the Church, schools and hospitals not be exempt, it would seem probable that all our endowments which have been built up during half a century—held chiefly in rice lands for payment of our clergy and upkeep of our orphanage—will be lost and the Church crippled in a drastic manner.

The Church in Korea continues to grow steadily in spite of the peculiarly trying circumstances. So far there seems to be no anti-religious or anti-foreign movement in South Korea, although there is a growing danger of a form of Korean Shintoism fostered largely by the revival of a cult called “Tangunism”—Tangun being the mythical founder of Korea in the year 2281 B.C. and giving rise to a theory of divine origin contrives to make it a form of worship as did Japan with its worship of a Divine Emperor. This Tangunism encourages an exaggerated feeling of nationalism, and this may lead Korea down the same path as Japan took and end in disaster.

The people at present are not anti-foreign, but very pro-Korean, and this will increase and may turn to anti-foreign sentiments owing to the frustration and poverty everywhere evident in South Korea. We know little of the position in North Korea, and therefore cannot comment. We do know that the few Korean clergy still at work in North Korea find living almost impossible, and they certainly cannot expect favours even if they have access to the bare minimum of essentials which enable them to live at all. But we do know that as far as possible they hold the fort and carry on their work faithfully.

The whole body of the Church was under suspicion by the Japanese before and during the war, and undoubtedly there were times when it was more than dangerous to be a Christian, but the net result of all the difficulties and persecutions was the picture of the Church, weak but pursuing, frustrated but not cast down, oppressed by persevering and emerging a tried but strengthened body.

It is true that in our Anglican Church in Korea the Japanese clergy and people remained during the war faithful, helpful and sincere. They, with the several millions of Japanese, were all returned to their own country—except those who were taken elsewhere—in 1945-6.

The Korean priests and men Catechists—the women Catechists and

workers had reluctantly been dropped owing to financial difficulties during the war—remained at their posts during the war and were diligent and energetic as far as they were allowed to be by a hostile gendarmerie and police. The Korean sisters of the Society of the Holy Cross were constant to their vows although forbidden the wearing of their habits, and when time allowed between digging trenches and fire watching for the Japanese, carried on their work of teaching the women and children and in pious works of duty and prayer in the cathedral and in their own chapel. But all had felt the strain owing to financial difficulties and the minimum of food, and by the time the bishop returned to Korea at Easter, 1946, all were in a state of exhaustion. The stream of candidates for Ordination owing to facilities for training had completely dried up and promising candidates had had to find employment in secular occupations as best they could.

On the bishop's return there was no way of securing financial help from England and to meet emergencies rice-lands which had been used for endowments had to be sold. The Church in America came to the rescue with two gifts of several thousand dollars. The Olympic Games became another source of revenue since the Korean team, needing sterling in England, was happy to find that the S.P.G., through the Bank of England, had been able to put at the disposal of the team several thousands of pounds in England in exchange for Korean money raised by Koreans and handed to the Mission in Korea. The contributions of the Korean Christians had increased by nearly 200 per cent. in spite of the real financial difficulties and fluctuations of finance in the Korean money market and in spite of the excessive cost of living.

Last December two sub-deacons who had proved their worth during the war, after a further period of training on the return of the English Principal of St. Michael's Training College were ordained to the Diaconate. The college, which had been vacant during the war, had been taken over by the Korean constabulary, who left it in almost a ruined state. Months passed before any repairs could be taken in hand, and it was only after much effort that three rooms could be repaired in this dilapidated building and made ready for the purposes of the College. Since Christmas the Korean clergy in batches have been attending a refresher course at the college. The Church of England Mission in Korea now badly needs a worthy place for higher education—a college of dignity in design and foundation worthy of the great Church. The Korean people are now as they have always been, keen on education, and they have the capacity to benefit by higher education. The Japanese, during their regime, had modernized education in Korea, built and equipped a university and many colleges and higher schools as well as common schools in which all the teaching was done in the Japanese language, all the text-books printed in Japanese and all the teaching flavoured highly with Japanese ideas and outlook. All these text-books have disappeared, been scrapped, and the Japanese language no longer used in Korea. Many of the colleges have been raised to university standard and recognition, indeed there are no less than sixteen universities in the capital, not least among them being the Union Christian University and the Women's Christian University, both of which had

weathered the storm during the war and kept its Christian identity, and with a higher standard than the other schools. But these Christian Universities have been established by American Protestant bodies working in Korea and have the ethos of such bodies. The Roman Catholic Church in Korea has a university which is really the Grand Seminary for that church.

The Anglican Church must have something worthy and presentable and of such a character as will attract the more educated youths who would respond and so raise the standard and provide for an educated ministry. This we must have—a college attached to a university or part of the university itself—preferably the Christian University. This college will also serve as our Theological College. Plans have been promised by a young American architect, an Episcopalian who has served with the U.S.A. forces in Korea. We need twenty to thirty thousand pounds for this enterprise, which we must have if we are to continue in Korea. We need also to reorganize our training school for women which will be under the Korean Sisters of the Society of the Holy Cross. This also is a great necessity. Our greatest need is for several unmarried priests who must be young enough to learn the language and who will come with an idea of devoting their lives to the work of the Church in Korea. Such a call demands great sacrifice, but it has been answered in the past. The language is difficult, but interesting, with a wealth of literature belonging to an ancient cultured nation. The Koreans will welcome those who will come to teach but not to dominate, and those who will be willing to share the poverty and hardships which are at present more than the comforts or riches available.

The bishop has been working in the country for over forty years, the Vicar-General for over thirty; the Principal of the Theological College for nearly thirty, and the other English priest for over twenty years. At the moment there are no offers for service, although perhaps some priests are thinking on the matter. The Mission keeps its Diamond Jubilee in 1950.

The last but not least of our needs is to re-open our hospitals. The English Church Mission, if not actually the pioneers in Medical Mission work in Korea, runs it very closely and has had a great medical history in the country. One hospital only is open, and that is being operated as a private hospital loaned to a young Korean doctor who was educated by the Church through our medical scholarships. There is likely to be a great need to combat epidemics which are now more frequent and are likely to arise and at the best of times apart from Medical Missionary hospitals, the poor and needy, the lepers and helpless have but little if any assistance. The young Oriental medical student has little idea of a vocation especially in regard to work amongst the poor and sick and for many years missionary doctors, nurses and others will be required for work in mission hospitals.

The country of Korea, with its thirty millions of people, looks to England and the Church of the English people to continue the work begun nearly sixty years ago—a work richly blessed by God and from which it would be shame and disgrace to withdraw. Who will go? Who will follow that noble band who were pioneers in the Land of Morning Calm?

NEWFOUNDLAND : LAND OF FAITH

By THE BISHOP OF NEWFOUNDLAND.*

OUR recent history in War and Peace has directed attention to Gander Airport and the Confederation Issue and Referendum.

But these are not what we live on : the whole country lives on faith which could be variously and truly described as credit, a razor-edge of export balances, or Religion. It may sound a most frightening position to live in : in fact it's extremely happy and care-free. When you cannot do much about your circumstances, it is the height of wisdom to put your affairs in God's Hands and get on with your part of the job.

Curiously enough, people do not spend their time tearing their hair or muttering "For God's sake"—it is far more common to hear "God willing," and said reverently. And this is true of the fisherman and logger, of many business men and shop assistants, as well as of the priest or bishop.

Religious faith is still the rule for us, even in our business life. Only a few give up because the chances are not good enough : most go on into an uncertain future of Canadian competition believing that their trade will continue. I assure any atheist who thinks the Fishery might be his oyster, he had better keep out : it's too risky for one without a deep belief in God.

Of course all this has been true for several hundred years of our West Country and Irish populations. I heard to-day of the glorious passing, fortified by the rites of his beloved Church, of Charles Hill, aged 96. He came out from Sherborne in 1869 "when those Prussians were round Paris and cat-meat sold for 23 francs a pound." His priest writes : "When I gave him his Communion in bed it was the first time he had been away from church." As Lay Reader, with a National School education in the Faith, he kept four or five fishing settlements in touch with God, and went fishing all the time to earn his bread. Again, two Jesuit Fathers from New York told me they had been rebuked by rural faith, and had learned more in their Missions than they had taught.

This is an old tradition which has lasted to the present day. We face a new future in closer union with the Church of Canada which we join with next September. A collection of Missions faces a highly organized body, backed by great industrial towns and cities. Here, everything depends on the priest and his ability to get response and responsibility from his people. No one can help him much from outside. There, it is closer coupled for mutual aid and consequently more complex and organized. It is a serious question whether the two can really coalesce and aid each other.

Some facts and figures may make the picture plainer : we have some seventy charges, but only four have a single Parish-Church, and all

* The Right Rev. Philip Selwyn Abraham was consecrated as Coadjutor Bishop of Newfoundland in 1937 and became Bishop in 1942.

these are in St. John's. The rest vary from two to six Churches in Conception Bay, to an average of fourteen on the south coast and twenty in the north: all reached by boat or dog-team. The physical stamina required is great, and the ability to do much enthusing in a few hours. Church Schools, Confirmation classes, buildings, sick folk and young people: all to be cared for, corrected and challenged within forty-eight hours before moving on. And a priest does that short visit five or six times a year if he is a good traveller. Many have been worn out prematurely with such work: three priests have collapsed this winter. It is not inhuman or un-Christian if one or two (or their wives) look twice at the good roads and comfortable parsonages of Canada: just as the prairie parson is made aware of lush meadows across the Border in the States. We have sent, not lost, one priest a year for fifty years to Canada, and an equal number of Ordinands. Is it unworthy if some look askance at any "greasing of the slide" and see in our Union with the Canadian Church a faster rate of travel?

Knowing a little of Canadian needs I cannot personally grudge one of our clergy going, as they have, to the Pacific Coast, the Prairies and even the Yukon, as well as to the Maritime Dioceses. To fulfil a forty-year ministry by all except the giants requires some easing of the physical strain after fifteen or twenty years. It is a poor strategy for the Church, as well as a poor charity, to allow the normal length of years to be shortened. It is no good wishing all were like John Richards, our beloved Canon who put in all his forty years in the Straits of Belle Isle with other giants like Wilfred Grenfell: he refused my urge to move to save his health until he was seventy. He is good for another ten years in his present smaller cure.

Rather than grudge our aid to others, we are determined to speed up the supply of priests if God so calls and wills. That He has called, there are eighteen ordinands in training as proof. Queen's College, that early foundation of Bishop Field in 1845, has trained more than two hundred priests, and goes forward with fresh impetus under the new and revered Principal, Canon John A. Meaden. The Diocese is pledged to \$40,000 for rebuilding and enlarging the original part of the College, until it can accommodate forty-two men attending the University courses. Affiliated with the local University, it has now been granted affiliation in Theology and Arts with Bishop's University at Lennoxville; so that those who are fitted may continue their theological training beyond the G.O.E. and in two more years read for a Degree in Theology.

Having begun in a burst of faith, I must confess my faith in our future would drop very far if Queen's College were left empty or unsupported. For under God it is the keystone of all our work, and is coming to be so known. For several years it was very largely supported by gifts from English friends, so that \$300 was the total support from the Diocese in 1938. Under the lead and constant pressure of the last Principal—E. J. Simpson of Corpus and Coventry—this support is now wholly Diocesan and has reached \$13,000 last year: S.P.C.K. still keeps up three bursaries.

Someone who knows the world-wide Church well has compared

Newfoundland to Belgium: "the Belgium of the West." For as Belgian priests may be found in every part of the world, so may ours. Vocations are many and could be more. There could be no higher service to the Church than an over-abundance of clergy from our 100,000 Church folk.

That indeed is our aim and hope in touching Canada more closely: that we shall be in contact with the world-wide Church and its needs. And when that realization dawns on our homes and schools, we may well require all the forty-two rooms in Queen's for ordinands. So far from grudging, it will be a splendid gift to East as well as West. This very year, in May, our first priest hopes to land in China under S.P.G.

It is to be expected that the town schools will tend to feed industry and commerce with their product: but matriculation can be attained in the smaller outpost schools by great efforts on the part of teachers and pupils. The Church has 280 one-room schools out of 416 schools, and it is from these that many boys and girls start out to teach or nurse: the turn-over of Church teachers shows that their careers are not always the result of a vocation by God. It is often the first step out of the village to the larger life. I believe everyone of our political leaders was a teacher once or else a lawyer. In the last seven years a turn-over of 722 teachers has occurred in our Church alone, more than a hundred a year. Ambition, industry and matrimony cannot be regarded as enemies of the Church, though they each contribute some conditions adverse to vocations. We shall, I believe, always depend on the smaller centres and the small faithful nucleus to provide our core of full-time workers in schools and parishes. We should expect this as we hear Our Lord say: "Fear not, little flock."

It is all the more important, therefore, that every vocation among boys and girls should be nurtured and tended. I hope a big move forward may result from the Commission on Women's Work in the Church which has been sitting for the last thirteen months. Its Report will be passed on to Synod in June, with very strong recommendations for the rousing and nurture of vocations among girls. This may be regarded as the very centre of the Report, the other recommendations on Sisterhoods, Deaconesses and Women's Organizations having Vocations as their object and justification. I am often painfully reminded, by some likely youngster, of the loss by seepage to Church and community, for lack of fulfilled Vocations amongst us. Good material, none better, drifts into offices or half-trained work, after looking wistfully at Missionary literature. I had forty-two essays from a Girls' High School Sixth Form: forty of them wrote on Missionary work as their ideal: forty-two went into offices as stenographers, to fill in time before marriage.

The harvest is white: but we have no trained workers to gather it in. Will the reader pray for bold action on this provision by our Synod. Our women as well as our men should be going East and West.

I started by calling Newfoundland the Land of Faith. May it become an even brighter mirror to God's purposes in the future as a Land of Action. Like the fish which drift past our shores in their millions, we fishermen must set our nets to catch the tide of youth and capture many more to be full-time and world-wide agents of the Gospel.

TRAINING FOR THE ORDAINED MINISTRY IN INDIA

By J. R. PEACEY*

ANY review of the present position in the training for the ordained ministry in India must start from three recent events, each of the greatest importance. The first is the publication in 1945 of *The Christian Minister in India*, by the Rev. C. W. Ranson. Written on behalf of the National Christian Council of that continent, it contains a brilliant survey of the general situation as regards such training in all the churches up to that moment, and concise recommendations for the future which were passed almost unanimously by a Theological Committee of that Council. The Anglican Church was represented on it by, amongst others, the Right Rev. Bishop S. C. Neill, who was its Chairman and chief inspirer.

The second event was the establishment of India and Pakistan as independent nations in 1946; the third, the inauguration of the S. Indian Church in 1947. Both these latter occasions inevitably both altered and to some extent either solved or made more urgent the issues laid bare by Mr. Ranson's book.

The origin of Mr. Ranson's book goes back to the Ecumenical Conference at Tambaram, near Madras, in 1938. There it had been agreed that "the present condition of theological education is one of the greatest weaknesses in the whole Christian enterprise. A Commission should, therefore, be appointed to visit the main centres of theological education, and to work out a policy and programme for the training of the ministry in the younger Churches." Acting on this, the N.C.C. of India in 1939 instructed its Theological Committee to make such an investigation, and Regional Commissions visited all the centres of theological training and issued reports. These reports formed the basis of discussion at Nagpur in 1944, upon which the recommendations were made.

There are certain agreed "weaknesses" in the present ministerial situation. There are all too few Indians with the necessary qualities of character, intellect and training to fill the positions of leadership in the Churches. There are even less Indian theologians capable of first-class theological research. But, besides this lack of leaders, there is, in the words of Bishop Neill, "contentment with an academic standard much lower than is required if the Indian clergy are to hold their own with the educated laity, and to supply the leadership and understanding of the Christian faith which the Churches need."

Several reasons can be assigned for this state of things, e.g. the tiny salaries which can be afforded by the Indian Church by comparison with those for which their degrees would qualify them in any other profession, and which possibly their fathers are drawing, inevitably discourages the small number of cultured and highly educated Christians

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who might be expected to prove the Church's leaders. It needs as much courage in India as in England to marry an educated girl, accustomed to certain standards of life, on an income far below that standard.

Moreover, the general standard of India's University education in the past has to be taken into consideration when lamenting the lack of Indian theologians, as well as the proportionately small number of Indian Christians who come from cultured homes or pass through the Universities. Further, the Indian Church is as yet scarcely rooted sufficiently firmly in Christian thought and life to produce its own interpreters of the Christian faith. It was several centuries before the early Church produced any great theologian.

But the chief deficiencies quite rightly stressed in this book are those which concern training, and these are due largely to the few Christians and missionaries of any one denomination speaking a particular vernacular, with the result that there are not enough Ordinands in any one vernacular denominational seminary to ensure its permanence nor enough missionaries to be spared to run it efficiently. The consequence has been that there have been too many vernacular seminaries, all understaffed and ill-equipped, whilst the few stronger and for the most part English-speaking seminaries, of which each larger denomination has one, do not solve the problem of the student who only speaks a vernacular, and are themselves unable to reach the standard of staff and scholarship which they desire through the rival claims of so many other smaller institutions. As an example, there are some areas in which the number of men required as ministers of a particular denomination is so small that the only solution is for a missionary to train them, as they materialize, in his spare time. In other areas a class of students comes to an end after three years, and then there may be no more forthcoming or perhaps needed for several years. Thus Anglican theological seminaries have been founded and flourished and disappeared, simply for lack of recruits, in a number of places, e.g. Lahore and Allahabad, and the same fate now threatens the latest venture in that northern area—the Divinity School at Khatauli, near Meerut.

Faced by this situation, the Conference at Nagpur made a daring, yet all but irresistible, recommendation—interdenominational co-operation. When the alternative was the present inadequacy and the apparent promises through co-operation of sufficient staff, students, buildings and libraries, all of the highest quality, what other proposal could have been made? Already there was seen the pressing need for better qualified and trained Indian clergy to replace missionaries and to assume the leadership of the Church in a free India. Just as urgent was the need of Indian clergy, at every level, in towns and country, capable of facing the new dangers and opportunities created by "swaraj." If co-operation had proved possible in the theological faculties of our ancient universities, why should not the principle be extended, with due safeguards, to theological seminaries?—such was the compelling argument presented.

In the first place it was recognized that provision had to be made for the training of three types of ministers:

(1) "Theological experts qualified to be teachers of theology, and teachers of teachers."

(2) "Men, who have had theological training roughly equivalent to that received by the ordinary missionary, and fitted to be pastors of city churches, superintending missionaries, principals of high schools and training schools, and college chaplains."

(3) "Pastors adequately equipped for the ordinary ministry of the Church in town and village, and for evangelistic work."*

"To meet these different needs," a proposal was made for the following types of training:—

(1) "For the expert: increased facilities for able students to undertake advanced theological study in the West; one single higher theological faculty for India, where promising men can obtain advanced instruction on 'Honours' lines, with the use of the original languages of the Scripture and original documents."

(2) "For the theological graduate: five theological colleges—Serampore, Bishop's College (Calcutta), Bangalore, Jubbulpore, Luther-giri; a three-year theological course, with English as the medium of instruction, covering all the main branches of theology."

(3) "For the ordinary pastor: one first-rate theological school for each main language area. It is intended that the academic standard of these schools should not be markedly lower than that of the theological college, the main differences being that the chief medium of instruction and expression will be the vernacular, and that more time will be given to practical work. This will mean twelve or thirteen theological schools for India."

There followed an earnest plea for co-operation:

"Three different forms of co-operation may be considered: (a) the fully integrated Union institution. This can scarcely be hoped for until the union of the churches has gone considerably further than it has at present; (b) federal unions, in which neighbouring institutions, while remaining distinct, share in common lectures, and sometimes at least in common worship; (c) the miniature university (such as has been developed at Canton and elsewhere), in which each denomination has its separate hostel and chapel, and is therefore able to maintain its own tradition in worship, discipline and confessional theology, while at the same time enjoying all the advantages of a common faculty and library, and of common worship as far as the traditions of the co-operating churches permit."

The recommendations concluded with the request for help from the West on a generous scale, to include the following:

"Four experts to form the nucleus of the higher theological faculty" as well as teachers for the Theological Colleges. "One way in which the need can be partly met is by arranging for exchanges of lecturers between Indian and Western Theological Colleges."

"The provision of scholarships to enable young Indian lecturers and promising theological students to come to the West for higher theological study and training."

"Financial help in putting through schemes for building and equipment" on a considerable scale, but to be spread over at least

* Quoted from a Summary by Bishop S. C. Neill.

twenty years. It was appreciated that the requests would be hard indeed to meet, but "the development of sound theological training is so vital to the whole Christian enterprise" that it is a No. 1 priority.

To what extent has the situation been altered by subsequent events, so far as the Anglican Church is concerned?

1. The need of Indians suited to be Bishops, Archdeacons, theological teachers, Principals of Colleges, etc., has been greatly accentuated by the coming of self-government and the departure of so many British clergy.

2. The problem of co-operation has been solved in principle in S. India by the birth of the S. Indian Church. Henceforth presumably all Anglican graduate Ordinands will be trained at Bangalore Theological College (previously a united non-Anglican institution) and the Divinity schools at Dornakal (Telegu) and Tirumaraiyur (Tamil) will become like that at Kottayam (Malayalam), "union" institutions. The representatives of the Anglican tradition in all these places will have a great responsibility resting upon their shoulders, and the choice of men from this country to represent the full Anglican tradition is a matter of such importance that it is to be hoped that it may be made by the Archbishop of Canterbury, at the request of the S. Indian Church, rather than through any missionary society or other body.

In N. India the separation of Pakistan from India has shut off half the Anglican Church in the Punjab from the rest of the Church to the East, necessitating either co-operation in a united Urdu-speaking theological school, which in 1944 appeared unrealizable, or the starting of a weak Divinity school of its own. In the rest of N. India only in Nasik (Marathi) and Bengal are there sufficient Anglican Ordinands not able to benefit by training in Bishop's College, to raise the issue of denominational or interdenominational training. Ceylon, too, at the moment is sending most of its students to Bishop's College.

There are serious difficulties in the way of either "union" or "miniature university" institutions.

The chief of these is probably the lack of emphasis on corporate daily worship and on the sacramental and liturgical aspects of the Church's life in non-Anglican seminaries. The Commission which visited both Bishop's College and the C.M.S. Divinity School at Khatauli commented with amazement on the part which the Chapel played in the daily life, and the full two-year courses in Moral Theology and in Worship at Bishop's College have no equivalent place in non-Anglican institutions. Can these things be safeguarded even by separate Chapels?

There is a further difference in entrance qualifications in the graduate theological colleges. At Bishop's College only those are accepted who have been tested and approved by a Bishop as having a "vocation", and the training is entirely for the ministry, every subject being studied with this object in mind. The course, carefully drawn up by the Bishops, demands a thorough knowledge of the whole Bible and of Christian doctrine as well as of Church history, the history of worship and the *Prayer Book*, and of that training in how to conduct services, to shepherd one's flock and evangelize, which in England is often only given in a man's first parish, or not at all. It even includes some knowledge of the law as it concerns the Church and the keeping of accounts, whilst the

Constitution and Canons of the Church are also studied. Apart from the absence of Greek it compares favourably with the G.O.E., and is wholly orientated towards preparation for the ministry. Those with the ability are encouraged to take the B.D. afterwards. But at Serampore anyone is accepted who wishes to read for the B.D. ; some have no intention of being ordained ; the B.D. course allows of many alternative subjects ; and since the B.D. is in the non-Anglican ministries the mark of a higher-grade clergyman, the study for it, frequently burdened with the disappointments of being "deferred" in certain subjects or relegated to the L.Th. and then to the College diploma, inevitably looms largest on the students' horizon.

The solution suggested is that in "union" or "miniature university" seminaries all the specifically "Church" subjects should be postponed to a fourth year in a denominational institution. The objection to it was put forcefully by the late Rev. G. Hort : "This recommendation will take us further from the required goal. We have had all too much of the idea that we all believe the same thing about the Bible, Creeds, Church History, Worship, etc., and only differ on the doctrine of the Church, as though that were an optional subject. . . . What the Anglican Church in India needs is more and better Church teaching. How she is to get it with priests trained in Protestant exegesis, doctrine and moral theology, with a 'wash and brush-up' course in Anglicanism at the end passes my comprehension." It was put equally forcefully by the late Bishop of Nagpur : "If I had a son training for the ministry, and had to choose between a denominational and interdenominational college, I should choose the denominational one every time."

The real question is whether in such an institution the Anglican representatives would be able to ensure that their own men received the fullness of their "catholic" heritage, with the added advantage of being allowed to give it to others. The Bishop of Hongkong says : "Yes, provided that your Anglican is the holiest man on the staff." There are others, including very recent testimony from India and China, who reply that with a staff of perhaps two Anglicans out of six to ten, the "catholic" view must be swamped, and our most priceless gift to the Church lost.

All accounts of Bishop's College at the moment are most encouraging. The students represent most of the northern dioceses and others are from outside India. There is an Indian Principal of spiritual power. Lectures have largely given place to tuition. A fourth year to the course is contemplated. Lecturers in one or more subjects are exchanged with Serampore, and the relations are, as always, excellent. The Metropolitan celebrates once a week in the college chapel, and is its regular visitor. It is doubtful if there is another place in the mission field which can afford such happiness to a missionary. Yet it is true to say that any person engaged to-day in such theological work in India, north or south, is fortunate. The difficulties in working out your ideal will be great and will involve much charity, but nothing can take away from you the joy of fellowship with young Christians, burning with zeal and capable of sacrifice which put you to shame, or the knowledge that Christ is using you to prepare them for the tremendous task of establishing the Church and winning India to Christ.

TECHNICAL SERVICES ASSOCIATION—PAKISTAN.

A NEW MISSIONARY VENTURE FOR A NEW COUNTRY

By ALICE M. MACLEOD.*

PAKISTAN has become the scene of a missionary enterprise with certain novel features. The mainspring of the Technical Services Association, henceforth referred to as T.S.A., is the Rev. F. A. Peter of the Moravian Mission, a Swiss who worked with the Canadian Church of England Mission in Kangra, during the War, specializing in training the villagers round about to grow more profitable crops, while his gifted sister organized the home manufacture of bamboo knitting-needles on an enormous scale by the very humble caste of bamboo workers. She was eventually supplying all the Red Cross depôts in India and has distributed no less than Rs. 87,000 in wages.

Several Missions have realized for some time that unless the economic background of the Christian community in the sub-continent could be materially raised, the hoped-for emergence of a self-supporting indigenous Church would be indefinitely retarded. But by the time the Missions had staffed their hospitals and schools and made provision for evangelical and pastoral work their budgets were already stretched to the limit, and there seemed no hope of their being able to afford to pay, in addition, specialists capable of raising the earning power of their converts. The only solution was that Missions conscious of the need should pool resources and combine to finance such a team of experts, so Mr. Peter set himself to achieve this solution.

Another thing he felt very strongly was that many missionary enterprises tend partially to stultify themselves by an attitude of suspicion and aloofness towards the local government and its agents, often leading to mutual ignorance of each others' intentions and problems, whereas a combined attack on the difficulties might have been a help to all parties. To give an example, the Government Agricultural Department's perennial campaign to increase the use of improved strains of seed is apt to run up against the snag that only the richer and better educated farmers can easily be persuaded, by official propaganda, to try new experiments. When these are successful the public reaction is only too likely to be: "Oh well, that sort of thing is all right for the rich, but it does not apply to people like us"; whereas in places where the district missionaries, working through the village pastors, have distributed government seed to the small Christian tenant-farmers, and these have made a success of it and improved their finances thereby, the general reaction is likely to be: "Good Heavens, if these people can grow such crops, anybody can," an attitude much more likely to result in spreading the use of good seed.

* Mrs. MacLeod is the wife of Mr. A. C. M. MacLeod referred to in the article. She is working in Pakistan with her husband.

T.S.A.'s policy, therefore, is to work wherever possible with and through government agencies, to accept government loans as its working capital and to welcome government representation on its Board of Directors, and the Pakistan Government, fully conscious of this young country's need for all the technical help it can get, is proving itself willing to co-operate in every way.

Apart from government loans, financial support comes at present from three Missions, the Canadian Church of England Mission, the American Presbyterian Mission and the American Methodist Mission. Two of these are also contributing the salaries of members of the staff and it is hoped that as the work expands and specialists not already in mission service are called for, these may also be sent out by the Churches to which they belong.

The third member, Mr. A. C. M. MacLeod, is a former I.C.S. official who had retired about two years ago after thirty-five years of service. His knowledge of the methods and personalities of West Pakistan official circles have been of value in enlisting government support for T.S.A. The present small staff engaged in laying the general foundations of the work includes members of three nationalities, Swiss, American and British, so T.S.A., besides being one of the ventures in inter-Mission co-operation, which have been such an encouraging feature of recent times, and an essay in co-operation between Missions and Government, is also a happy example of international co-operation by individuals.

And now, what is the work which this unusual missionary body proposes to undertake? It starts with the advantage that Mr. Peter has invented and proved the workability of a bullock-driven pump capable of raising water from depths several times greater than the fifty feet or so which is the most a Persian wheel can reach. In a country where water is the limiting factor controlling food production, where the water at shallow depths is often saline, while that at deeper levels is sweet, where every farmer has his pair of bullocks in any case, but would have no way of serving a mechanical pump even if he possessed one, (and a mechanical pump produces no manure), this invention is obviously of major importance. T.S.A. is therefore bringing out a working model of the pump and a drilling rig for boring wells. It should not be difficult to produce the pump in Pakistan and thereby introduce an industry as well as making a most significant contribution to the country's agriculture.

Another piece of help T.S.A. hopes to be able to give to Pakistan is concerned with the development of a one-man spinning machine invented in China and capable of spinning fifteen threads at once. For a country rich in cotton but poor in spinning mills this might obviously prove an epoch-making development. It has not been possible to import a sample of the machine from China, but with the help of drawings and photographs and T.S.A.'s technical knowledge, it should be possible to make a model which works, and this is a possibility in which the Pakistan and West Punjab Governments are deeply interested.

The need to resettle the hordes of refugees and other people whose lives have been disorganized by the troubles following partition has focused attention on the question of handicrafts, but the trouble about handicrafts is the usual problem of marketing. Not only has Pakistan

lost the wealthier section of its population in losing the Hindus and Sikhs, but many Pakistanis have lost their taste for their indigenous arts and crafts, preferring imported factory-made products. On the other hand there is an insatiable appetite for anything hand-made in such countries as the United States and Canada if articles could be supplied up to a reliable standard of quality and in sufficient quantity to interest big buyers. Big buyers in the West have, however, sometimes had disillusioning experiences in making imports from oriental countries and are now chary of making large commitments, unless they can feel that quality and uniformity are being properly safeguarded.

This is where T.S.A. will come in, to act as the link between Pakistan craftsmen and Western purchasers, helping to organize production and insist on a high standard of workmanship. Then such an export trade would mean profitable work for thousands of Pakistanis and perhaps hundreds of thousands of much needed dollars for Pakistan.

That there is a warm welcome for the new features of T.S.A.'s approach to missionary work—the pooling of mission resources to enlist the technical and commercial experts for whom no place could otherwise be found in the mission field, badly needed though they are to raise the standard of living of the country, and the policy of working in with Government wherever possible, has been proved by the amount of interest and co-operation being shown both in Pakistan and abroad. As an example, all ships sailing from the U.S.A. to Karachi have agreed to carry up to ten tons of T.S.A.'s equipment free, and this is only one instance of a wide-visioned generosity which has manifested itself in many quarters. This ought to mean that T.S.A. is on the right lines and is going to prove a pioneer, showing the way for similar organizations aiming to do Christian service in other countries where similar needs exist.

Postscript. Since this article was written further progress has been reported by Mr. MacLeod: "The preliminary arrangements for an interest-free loan of three lakhs from the West Punjab Government, to be repaid in ten years, have been completed, and the first instalment of the loan will shortly be drawn. The West Punjab Government has also sanctioned a grant of Rs. 5,000 to T.S.A. for research into the Chinese Spinning Machine and the Refugees Rehabilitation Finance Corporation of Karachi has sanctioned a grant of Rs. 3,000 to meet the cost of purchasing samples of handicrafts and exporting them to New York in order to obtain orders."

A REPORT ON MISSION HOSPITALS

By F. S. DREWE*

THIS year has been a mighty struggle. Holy Cross and all other Mission Hospitals have come under Provincial Administration.

This Administration is a survival of the old order, as it was before South Africa was welded into a Union. These Provincial Administrations of the Transvaal, the Orange Free State, Natal and the Cape—are in charge of roads, hospitals for non-infectious diseases, education and so on. The only powers left to them are jealously guarded.

The Provincial Administration of the Cape has ordained that hospitals for non-infectious diseases shall be divided into two categories—public hospitals with all provided for them and private hospitals, into which category Mission hospitals fall. Private hospitals are classified as hospitals run for gain, and the Cape Province will provide only 50 per cent. of their cost as a grant-in-aid. All infectious diseases are the concern of the Union Government Health Department. The cost of these cases are paid for, virtually in full, by this department.

So we run our hospitals. At Holy Cross this arrangement works out financially something like this—the Province pays 50 per cent. That is £6,750. The hospital itself has to raise 50 per cent. That is £6,750. It is this £6,750 that is our headache. Where am I to get £6,750? Here in Pondoland? A high provincial authority said to me, "You must pay for being a missionary. Run a bazaar." It is a bright suggestion. A bazaar that brings in £6,750 would be a good show! How do we get our £6,750? Well, we don't. But we make a mighty good effort. We have our donations. We have what S.P.G. gives us. We get our fees, and these come to £3,000 per annum. The patient pays about one-seventh of his cost in hospital.

If we allowed the Province to take over our hospitals entirely, then the patient would get his treatment free. But the Province would appoint and dismiss our staff. This we cannot allow. We must keep our missionary character. We must be allowed to preach the Gospel; we must be allowed to bring the impress of the Gospel all day long upon the people. This must be the driving force behind the hospital, for the hospital is the Ministry of Healing in action.

Only two or three weeks ago, on my way back from Bloemfontein, I met a priest who said that he did not think that Medical Missions were worth while, and that there was a growing opinion to this effect. He said that the Church was getting nothing out of them; they showed no results. Now there are five Mission hospitals in the Diocese of St. John's. The remark came as a shock to me. But it brought home to me the fact that people don't know how Medical Missions work.

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At Holy Cross and, I am sure, in all other Medical Missions we stand for the Ministry of Healing.

This prompts me to say how we work. I admit that our efforts may fall below our ideals, and that both European and African often fail to attain the highest level.

Whose pen depicts the better way
More knowingly could tell a tragic tale
Of barren vows, and frequent battles lost.

Yet we try.

The patient is brought in by the interpreter. By his own custom he would expect us to diagnose him right away without asking any questions. We explain that, as white doctors, we work according to white customs. He tells us his complaint, or as much as he wants us to know. We begin to realize that it is only the third history that is correct. We are told about witchcraft, either that the Impundulo or lighting bird has been sent to him, or that he has been caught in the Unlambo—the river. (Many evils seem to arise out of the river, perhaps because water is the great carrier of typhoid and bilharzia.) Or we are told that the Umkondo or Medicine Trap has been set in his path, or that he has been caught in the Umnyama, where the rainbow ends. On no account do we laugh at these stories; they are taken most seriously. The patient finds his way into hospital. We take the history further, with the help of the Evangelist or interpreter. We begin to suggest the real cause of the trouble. A few days later, more history is taken. This time we get nearer the truth. The nurse, Sister and Doctor suggest the real truth. They suggest the treatment and say how we may prevent the disease spreading to others in the same kraal. After a time, nursed by his own people, with his tale listened to and respected, feeling himself to be among sympathetic friends, the patient begins to wonder if he has been wrong. He begins to realize that there are many people in this place who believe in the God of the place, Who works through the doctor. The African nurse speaks of others; quiet confidence breeds confidence. The Source of the healing power is recognized.

When the patient is well, he is ready to give thanks to the God Who has given him healing. He is encouraged to go to church to thank God in his own way. Sometimes he goes, sometimes he doesn't.

Another patient comes in, too ill to speak, his condition critical. He is given words of consolation by the Evangelist, doctor or African nurse. He answers with thanks in his eyes and understanding in his heart. Whether he be heathen, Anglican, Methodist, Roman Catholic, he can feel the impress of the motive lying behind the place.

The Free Church Minister, the Roman Catholic Priest, have free access to their people; they are encouraged to come. We see to our own people and the heathen. When the patient is well, he is passed on to his minister, priest, evangelist. Many leave the hospital believing in the God Who has healed them.

So much for the patient. What of the staff?—the doctors, the nurses, African and European, the teaching and administrative staffs? The very work teaches us all self-sacrifice and service. The very work

teaches us to get outside ourselves and look for our driving power in a world outside our own. How can anyone, anywhere, get such a telling tale, so convincing of the Kingdom, as in the Ministry of Healing?

Many African probationers, when they come, are inclined to neglect their patients, to eat the babies' food. They leave the place having learnt something of self-sacrifice ; they have seen something beyond the money they get ; they have been thrilled with service. Though they may fall back, they have tasted a joy that they will never forget. They are in daily contact with the best that the European Sister and Doctor can give. European and African learn together, work together, suffer together—suffer when the patient they have slaved for slips away from them. It is in the daily contact in the Ministry of Healing in the theatre, in wards, in classroom, that class and colour tone and fade. If you don't believe, then come and try. I can see many of our difficulties and problems of the future dissolving in a life of suffering and service.

So much for the African girls. The men are not left out ; they are part of the job. Every Monday morning a Bible class is given. The African men are there ; they realize that the hospital cannot go on without them. It is theirs. The wood must be chopped, the engines tuned and cleaned. Each patient that is healed needs their help ; the Ministry of Healing flows through them. Everyone for the patients and all for each other. We have our daily prayers ; we have our Sunday services ; we have our Holy Communion in the wards occasionally. Are Medical Missions worth while ?

What are their results ? Superstition and witchcraft have not the power they had thirty years ago. For many in the hospital the ground is prepared for conversion to Christianity. Numbers have been converted in the hospital as a result of the Ministry of Healing flowing through the team. The Christianity of many others has been deepened. The patients want to come back. The nurses show their appreciation of our care of them when they write back, after leaving us, and say : "In our new hospital we have to go on at eight in the morning ; we go off at eight in the evening, but nobody cares what happens to us between times." The African men on the staff count the place their own.

This account of what goes on in one Mission Hospital I believe stands for all. Mission hospitals are worth while. Works like this can't go on, can't carry on, without the lifting power of prayer. We are, what we are, because you have prayed ; we shall be, what we shall be, because you continue to pray, to lift us up.

The letter which follows, written by the hospital Catechist, Joab Mhlwati, gives an African opinion on the value of Medical Mission work :

Concerning this work, I am sorry to say it is a hard work. There are some fruits—converts from among the patients—some converted from heathenism, and some who had lapsed won back.

The pity is that I never made records of the converts and of those that I won back to Christianity again, not even of those that were privately baptised and then died—some adults and some infants.

Even now, as I am writing, there are two heathen converts—Mamzintu and Mangcayiya—not yet baptised.

There are services held in the wards every Sunday and on Saints' Days. On top of that, I hold classes for the heathen converts. Some go away knowing the Lord's Prayer, the Creed and the Ten Commandments. Other patients go away having heard the Word of God and they get converted at their home after being discharged from the hospital.

The hardest thing is to make a heathen person understand about God. Sometimes he gets to understand by being marvellously made well by the hospital treatment. I say: "The doctor gives you the medicine, but who makes it work in your body? It is God. So what good reply will you give to God so that He may understand that you have seen His marvellous work in curing you?" They reply: "That is true, we now do understand. We are still black in our hearts, in doubt about getting converted."

What I understand is that now heathens have got faith in the work done for them by the doctors, though they are still in heathenism. I see that their faith increases although things do not come in one day. They are still tied to their old heathen customs. Though the Church has been for a century working among Africans, things of God do not go as easily as a person would like them to go. When I arrived at Holy Cross in 1912 I found a few Anglican Christians here in Pondoland. The Pondo's were still much more raw than now. In the midst of everything I am always fighting against the patients' belief in being bewitched.

One patient named Mangqala Mtunywa, of Western Pondoland, had a growth in her womb, but she was saying that she was bewitched. She was four or five months in bed, and at last I convinced her by her being shown what was been taken out of her. Her husband, too, got converted through visiting her in hospital. He was present and was shown the growth. They had to say: "You have convinced us. Now we see that the cure by medicine is an external thing, but the surrendering of ourselves is an internal thing."

REVIEW

THE TRUTH OF VISION. By DR. M. A. C. WARREN. Canterbury Press. 10s. 6d.

In this thoughtful and stimulating collection of essays the General Secretary of C.M.S. has stated with admirable clarity what is undoubtedly the fundamental religious problem of our time. Where shall the Church find that dynamic, in an age which brings fear and perplexity to Christian and non-Christian alike, which shall drive it forth to a new and heroic witness to the peoples of the earth? The missionary motive which resulted in the great Christian expansion of the nineteenth century has lost its appeal for the Church to-day. What drives us inwards, casting upon the Church an obsession with parochial and local problems, is an apparent hopelessness that God's power will vindicate itself in history. This must be radically transformed into a positive faith.

Any effective prosecution of the Church's primary task of evangelism in the world of our time must surely depend upon the nature of its hope.

One of the most insistent tasks of our day is to re-kindle the true hope of the Kingdom, God's triumph within history for lack of which men pursue the will-o'-the-wisps of secular illusion whose fruit is ashes and whose end despair.

The key to new activity (this is Dr. Warren's contention) lies in purposive preparations for that "end."

His first essay reminds us, indeed, that not everyone is without hope.

There is a dynamic faith which gives driving force to communism and causes millions to look to it with high expectation. There is a vigorous hope amongst the young scientists of our day who, despite dilemmas and perplexities, are unconvinced of the religious diagnosis of the contemporary situation and are "the Cortezes of a new age standing on the highest peak of mankind's daring pursuit of truth." No less for Christians it matters profoundly that we should have a clear idea of the end we pursue; the Church is to be "a brotherhood of expectancy."

Dr. Warren analyses two of the traditional perspectives of Christian missionary endeavour, both powerfully operative in their day; the ethico-religious motive, working for salvation through education, which ignores the frailty and sinfulness of man; Second Adventism, despairing of the world and seeking to prepare mankind for the second coming of Christ, which underestimates God's power within the historic process: "The only safe action for the Christian is to wash his hands of it." On this view salvation is salvation of the soul alone and no serious attempt is made to consider the social environment.

Neither will serve us to-day. What, then, is the nature of the Christian hope which can transform a "conventional Christianity . . . acquiescent and conservative?" Only "eschatological Christianity is eagerly expectant and revolutionary." The new age which shall dawn is already foreshadowed in Christ Himself and is already active even in the present. The Church must see itself as part of the "becoming Kingdom."

The second half of this book contains the working out of this revolutionary expectancy in the life and activity of the Church.

Much of what goes on by the name of evangelism in our day does not appear to expect any response at all, and it is seldom disappointed. But expectancy contains a deeper note still than the anticipation of response. It is the note of waiting for someone to come.

There are three great facts in the life of the Church to-day to which this expectant attitude must be related: the vastness of a world-wide community formed by the missionary outreach of the past; the great movement towards Christian unity; the fact that the Church is everywhere a minority community.

Taking these facts in their reverse order (the order of their importance), Dr. Warren deals with the relation of this minority to the life of the State and (in an essay which will command the careful attention of all those concerned with the "end" of Christian education) with one great area in which the Church's educational activity is of paramount importance to its witness. In Africa the word must be "close the ranks"; quality is all-important.

If the Christian Church is content to maintain itself and has no ambitions beyond that, then Christian education will be designed to serve that "end" and the end will not be long in coming.

Christian education in school has to prepare . . . for membership of a minority community which has a dynamic programme by which it prepares itself and the wider community for the Kingdom of God.

The question of Christian unity is set in its only possible context, that of the missionary enterprise; the Church must be one "that the world

may believe." Dr. Warren refers again to the story of the World Council of Churches and sees its history and its future in the light of the evangelistic task. He inquires into the future of the Anglican Communion, its past growth so closely bound up with the Imperium Britannicum which now no longer plays a dominant rôle in the world's life. He assesses the strength of what Dr. J. McLeod Campbell has called the "centripetal" and "centrifugal" forces within our communion and also the growing pressure of nationalism and the unity movement.

It may be argued that the stress on the need for freedom of development by the Christian "colonies" throughout the world causes the writer to underestimate the need for an overall strategy. "To talk about global missionary strategy is to surrender to the intoxication of verbiage." Yet once his point is made and accepted we must surely not undervalue the recent stirring developments (some the direct result of the Lambeth Conference, 1948) in corporate planning for missionary advance.

In the essay "Expectant Evangelism," perhaps the most powerfully prophetic of all, he analyses the missionary work of the Church in relation to the final vindication of God's power: "the symbol of the millennium is the symbol of God's triumph in history."

It is this close-up picture of the "end" which will lead the readers of this book to animated discussion. For here (and elsewhere) it is almost suggested that the action of God in history with which we are primarily concerned is that of bringing history to a close. We must indeed be "forward looking," eagerly expectant of God's demonstrated activity as the crown of Christian effort; but is "the end" the same as "Finis"? It will be questioned whether the poignant troubles of our time necessarily lead us to this view. On page 64 Dr. Warren suggests two interpretations: "Are we spectators of the end of human history . . . or are we attending upon the death-throes of one age and the birth-pangs of another?" It is perhaps not unfair to say that the assumption of the former is implicit in this part of Dr. Warren's thinking. Yet there must have been many eras in human history when it seemed to be reaching its terminus and when the thought of an imminent Parousia must have seemed the only possible hope. For many Christians it is Dr. Warren's second interpretation which gives the true setting, and here it may be permissible to quote Dr. A. J. Toynbee's "Civilisation on Trial." He refers to the fact of disintegrating civilisations throughout the course of history and the lessons of past collapses: "If our secular Western civilisation perishes, Christianity may be expected not only to endure but to grow in wisdom and stature as the result of a fresh experience of secular catastrophe." There is still work to do in shaping the pattern of the new age of history, according to whatever way God may reveal Himself within it.

But whatever the future may be, God's power will be vindicated and Dr. Warren has put us all greatly in his debt by relating all Christian activity to that vindication.

[The Review is by the Rev. J. W. M. Adam, Home Secretary of the Missionary Council.]